

" To promote a woman to beare rule, superioritie, dominion, or empire above any Realme, Nation, or Citie is repugnant to Nature; contumelie to God ; a thing most contrarious to his revealed will and approved ordinance; and finallie, it is the subversion of good Order, of all equitie and justice." He admits some exceptions from the rule, but he takes care to narrow the concession to feminine self-esteem to the smallest possible minimum: " I except such as God, by singular priviledge, and for certain causes, known onlie to hirnselfe, hath exempted from the common ranke of women, and do speak of women as nature and experience do this day declare them. Nature, I say, doth paynt them furthe to be weak, fraile, impacient, feble, and foolishe; and experience hath declared them to be unconstant, variable, cruel, and lacking the spirit of counsel and regiment/ No wonder that, in spite of this exception, Elizabeth, whose favour he subsequently attempted to propitiate, turned him the cold shoulder, and harboured a mortal dislike to the traducer of her sex for the rest of her life.

It would be waste of space at this time of day to follow him through his argumentation from the classic writers, the Hebrew and Christian Scriptures, the Roman law, and the Fathers, in support of this proposition. What is of some historical importance to note is the boldness of tone in which he inveighs against tyrants in general, and the obnoxious occupants of thrones in his own day in particular. His grievance against them is of course mainly theological, and he sees in every opponent of the Reformation an enemy of God and an agent of the devil. He confronts them with the Old Testament prophets, and angrily bids them beware of doom : " The same prophetes, for comfort of the afflicted and chosen servants of God, who did lie hyd amongst the reprobate of that age (as commonlie doth the corne among the chaffe), did prophecie, and before speake the changes of kingdomes, the punishmentes of tyrannes, and the vengeance which God wold execute upon the oppressors of his people. . . . By whose examples and by the plaine precept which is given to Ezechiel commanding him that he shall say to the wicked: Thou shall die the death ; we in this our miserable age are bounde to admonishe the world and the tyrannes thereof of their sodaine